

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

9. No. 17

SEPTEMBER 2, 1954

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

Cross Currents at Evanston

120,000 See Pageant of Scripture

(From Our Own Correspondent.)

The second assembly of the World Council of Churches is now meeting in Evanston, a lakeside suburb of Chicago. Some 5,500 representatives are taking part. They come from 163 churches, at work in 48 countries.

The Assembly has begun on a paper of the Assembly. From the first sentence he emphasised the biblical doctrine of the end of the world. "Great tribulation shall befall the world before it finally passes away." A New York banker delegate, Mr. Guernsey Jones, said he had never heard anything like Dr. Schlink's address. He took especial exception to Schlink's statement that "The name of Christ is taken in vain if it used as a slogan in this world's struggle for its own preservation."

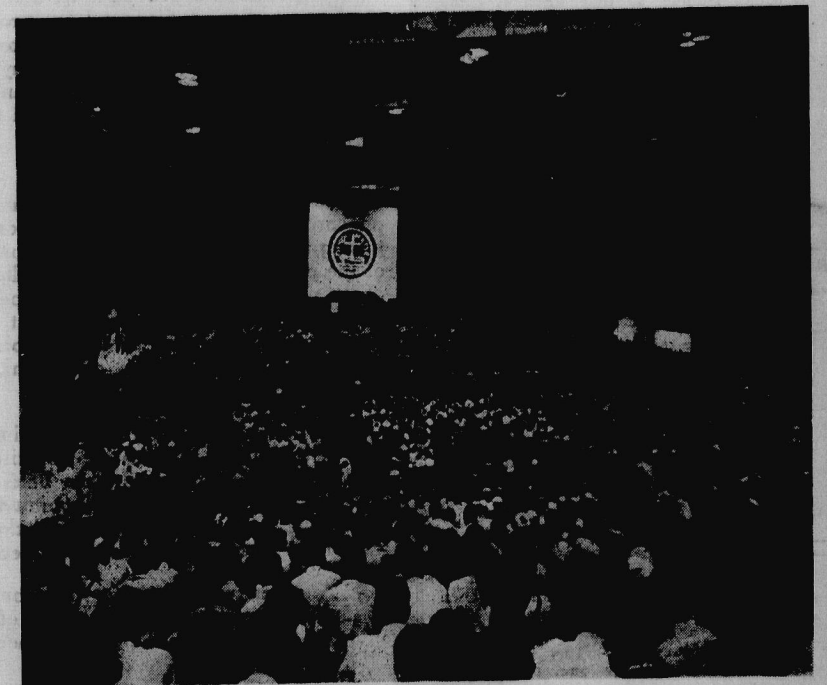
At this early stage of the assembly it is plain that American Christians are still much under the influence of optimistic humanism. But the speakers from other parts of the world reflect a much stronger biblical emphasis. It will be interesting to see the outcome of the Assembly's discussions from this point of view.

(See also page 16)

The service consisted almost exclusively in the reading of the scripture. The themes were selected, Creation, the Fall, Redemption through the blood of Christ, and the Consummation of God's purpose. While the scripture was being read, a ballet of one hundred and seventy young people in flowing robes, danced and mimed resolutions symbolising the biblical themes. The effect was novel and somewhat distasteful at first, but the relative effect of the great themes of penitence, forgiveness, hope, redemption and enacted under the clear stars was most moving.

The End of the World.

Dr. Schlink, the Rector of Heidelberg University, read the opening



OPENING SESSION OF 2nd WORLD COUNCIL OF CHURCHES ASSEMBLY.

On highest rostrum are four of the six Presidents of the Council. On lower platform are chairman, secretary and other officers. Delegates are at tables in front of platform. Consultants, accredited visitors and observers on either side. General public in foreground.

Off the Record

The Archbishop of York is not attending the conferences in America where so many bishops are assembled, as English law requires one of the two English archbishops to remain in England at all times, since in the event of the death of the sovereign it is the duty of the Archbishop of Canterbury, and in his absence of the Archbishop of York, to proclaim the successor to the Throne.

WHERE YOUR TREASURE IS.

It has been announced that the Greater London Crusade cost £150,000. Even before Billy Graham arrived in England the press had begun to comment adversely on the fact that the crusade was going to cost money. One paper carried the large headline: "£100,000 of Hot Gospel."

How much is £150,000? It depends on who it comes from and what benefit it procures. The Anglican Congress at Minneapolis cost the American Episcopal Church alone £A500,000. I wonder which of the two investments will pay the better dividend.

Our Lord spoke much about the use of money. In Luke 16:9 He says: "Now my advice to you is to use Money, tainted as it is, to make yourselves friends, so that when it comes to an end, they may welcome you into eternal habitations." (Phillips.)

It was not, of course, money that procured the success of the Greater London Crusade. The following extract is from a letter to a friend of mine written by an Australian clergyman who was in charge of a parish in England at the time of the Crusade:

"If you want Billy Graham to come to Australia, there will be need of really earnest and united prayer. The blessing came that way over here. The impression was clearly that Billy Graham is not outstanding in himself, but the Lord through His Spirit was working because men expected and believed blessing would come. The committee who invited him stood to lose all, but they were committed to the Lord. The blessing here cost a great deal; it came of faith which leads to the point where, if God fails, then all is lost. He never fails."

COMING TO AUSTRALIA?

Many of our readers will be interested to know that an invitation has been sent to Billy Graham to come to Australia by a committee of men which met in Sydney on August 13. The meeting was a large one, held in the C.E.N.E.F. luncheon room, and the provisional committee appointed by the meeting includes, of the Anglicans, the Rector of Haberfield, Dr. A. W. Morton, the Rev. H. M. Arrowsmith, and the Rev. R. N. Langshaw.

TO AUSTRALIAN CHURCHMEN.

Need to Defer the Draft

The Draft Constitution has now been available to churchmen generally for nearly two months. It has not yet been considered by any diocesan synod; indeed, some synods have deliberately deferred consideration of the draft until their sessions next year. It has been asked whether the synod of the diocese of Sydney will consider the Draft at its session next month. Naturally enough the attitude of Sydney to the constitution will weigh with other dioceses, and for that reason it has been thought desirable for Sydney's view to be known at an early stage.

There are, strong reasons, however, why synodical consideration of the draft constitution should be deferred, especially by Sydney, until next year.

In the first place, it may be taken as certain that, if the Draft were to come before Sydney synod next month in its present form, it would be rejected, or accepted only with qualifications. To mention one point only: among the Permissive Variations from the Prayer Book is the permissive use of the Communion of the Sick from the 1928 Prayer Book. Since this service allows the use of the alternative (1928) order of Holy Communion, and also provides for the reservation of the elements and the introduction of aumbries, there is no likelihood of Sydney agreeing to its use. The 1928 Prayer Book itself was wrecked on this rock in the House of Commons.

The second reason why the Draft should not be pronounced upon this year is because at least one important section, the Permissive Variations, has not yet been approved in its final form by the Constitution Committee of the General Synod. Since a large proportion of that Committee is at present abroad, it can hardly be expected to meet to approve the final form of the Variations before next year. In any case, if the diocesan synods are 'being expected to give unqualified acceptance or rejection of the Draft, it is imperative that they should have the final text of the Draft in all details in plenty of time for full consideration of it.

A third reason for deferring consideration of the Draft is that the synods themselves are entitled to ample time for ascertaining legal opinion on certain aspects of the constitution's possible effects. This Draft is proposing an entirely new status and operation of the church. The legal aspects of the matter are exceedingly difficult and complex. The irrevocable character of the new constitution has already been stressed. It is impossible to visualise all the implications of the Draft at a glance; and unforeseen and well as intentional results must be looked for. Before any synod is asked to commit itself irrevocably, as many opportunities for discussion as possible should be provided.

In our editorial of July 22, "Time to Weigh the Draft," we pointed out that section 14 of the existing Constitution provides that any revision of the existing Constitution shall have been first approved of at one session of the General Synod before being communicated to the several diocesan synods for assent. It must be remembered that General Synod has not yet considered the Draft. It may amend or even reject it!

Another twelve months will provide time for the Constitution Committee of General Synod to make its final efforts and for the General Synod to consider the Draft before the dioceses need be asked to commit themselves.

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IMPRESSIONS OF MINNEAPOLIS

ENTERTAINMENT AND DISCUSSION.

(From the Rev. D. B. Knox)

The Second Anglican World Congress is over. In its concluding session a motion was carried expressing the hope that a similar congress should be held in ten years time—which indicates that most of the delegates present thought the congress worthwhile.

The Congress lasted nine days and cost the Protestant Episcopal Church of America alone a million and a quarter dollars (A£500,000). The impression uppermost in the minds of delegates as they reflect on their experiences at Minneapolis is the lavish hospitality and generosity of their American hosts. Everything was provided free of cost to the overseas delegates. The food and entertainment was on the most lavish scale, as someone remarked with truth, the Anglican Church is the most respectable club in the world! A highlight of the entertainment was the presentation in the open air by the wooded shores of Lake Minnetonka of Gilbert and Sullivan's comic opera "The Yeoman of the Guard."

Another enjoyable evening was dinner for the delegates at the Minnehaha Club, which has a 165 acre golf course by the edge of one of Minneapolis beautiful lakes (the state boasts 11,000 lakes and blazes this fact on every motor number plate!)

The club is situated within the city itself, which suggests that the taxes the club pays for its land must be staggering, so that little surprise is evoked by the fact that the entrance fee alone for membership is ten thousand pounds. After dinner, the 657 delegates (201 of them bishops, 242 clergy, 214 laymen, including 65 women) were entertained by a display in the club's private swimming pool, of what might be called a water ballet. Twelve bathing beauties swam and floated in beautiful and rhythmic evolutions in the pool, keeping time with the music. Interspersed in the ballet programme was a display of figure diving from the high tower. Great talent and training was manifest —altogether a remarkable evening, especially to delegates who came from parts of the world not accustomed to these things, as the Americans appear to be.

Discussion.

The work of the congress fell into three parts. At the earlier sessions, papers on the topics of "Our Vocation," "Our Worship," "Our Message" and "Our Work" were delivered to the whole body of delegates. The quality of these papers was very high. The Congress then divided into 20 groups to discuss these subjects. Thirdly, the whole congress met once more to receive, amend and approve the conclusions reached in these groups. The final result was embodied in a report.

The prepared speeches, the report and a "message" of the Congress (drawn up by two members and adopted without discussion) will shortly be published in a single volume. The book will be worth reading, but it cannot be regarded as of high authority, for apart from the speeches

(which were good, but have no more authentication than that of their distinguished authors), the report and message were prepared and adopted in a minimum of time. Eight hours only were allocated for group discussion of the four topics, and most groups found they had exhausted their thoughts on the subjects in less than the allotted times.

A Modest Influence.

The greatest contribution that the congress made was the exchange of ideas between delegates and the cementing of friendship and fellowship. This was a real and valuable feature of the Congress. The Archbishop of Canterbury, with his genial friendly manner, played a great part in this. So, too, were the informal contacts between delegate and delegate. Some were boarders in private homes, others in city hotels; but the great majority were housed in a large and comfortable university hostel. A remarkably efficient transport system brought the delegates from their scattered quarters to the various meetings. At meal times, the university dining hall was a focus for meeting friends new and old. East and west sat down together. An African from the Revival Movement in Uganda might be seen in animated discussion with an American Episcopalian. At an adjoining table a Japanese lady and an English bishop would be quietly conversing over their tea.

The overall effect of the Congress will probably be found to consist in a moderating influence on the future course of Anglican theology. For example, there is scarcely any sentiment in the report unacceptable to an Evangelical, while there is a very great deal which such would heartily endorse. The report emphasises the supreme place of scripture and the pressing need of evangelism. The statement on worship, as amended, conforms entirely with the Reformation doctrine on this important subject.



The Archbishop of Sydney with the Bishop of Kalgoorlie (right) talking to the Assistant Bishop of Tokyo (left) at Minneapolis.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Our readers will doubtless know that the name given to the residence of a priest in the Roman Church is presbytery. But some may not know the reason for this.

The English word priest is derived from the Greek work presbuteros which is rendered into English as presbyter and further contracted in the course of time into priest.

The meaning of the Greek word presbuteros is senior or elder. It occurs some sixty six times in the Greek New Testament and is translated in our English Bible by the word elder. In a few cases the word simply means senior as in the case of the elder brother in the parable of the prodigal son. Usually it refers to an official either of the Jewish community or of the Christian church.

The elders of the Jews are mentioned in the gospels and other New Testament Scriptures. How they were appointed and what their functions were it is not easy exactly to determine. In a town like Capernaum the elders would doubtless be elected to control the affairs of the synagogue and also to exercise authority in certain of the affairs of the community. At Jerusalem the elders seem to have had some responsibility in national affairs as well.

Rule by elders was not of course limited to the Jewish nation or church as a knowledge of the Old Testament and of secular history will show.

The first mention of elders in the Christian church is at Acts xi 30. The money subscribed by the Christians in the newly established missionary church of Antioch in Syria for the relief of fellow-believers suffering from famine in Jerusalem was sent there "to the elders by the hand of Barnabas and Saul." We are in the dark as to how these elders came to be appointed. We can only infer that the church followed the old order generally. The church at Jerusalem would consist almost entirely of converted Jews.

Following this, and evidently influenced by it, we find, that Paul and Barnabas on their first missionary journey appointed elders in every church that they were able to found (xiv 23).

We next notice the joining of apostles and elders in the account of the proceedings of the church. This would suggest that these were the important orders in the ministry of the church at that time. When the church was perplexed and indeed very sharply divided over the question of the relation of gentile converts to the law of Moses the Church at Antioch "appointed that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question . . . and when they were come to Jerusalem they were received of the church and the apostles and the elders . . . and the apostles and the elders were gathered together to consider of this matter." And of the decision come to at these assemblies we read "then it seemed good to the apostles and the elders and the whole church. . . ." (Acts xv.)

So far in the history there is no mention of bishops. They first appear at Acts 20/28. The apostle Paul on his third missionary journey when at Miletus "sent to Ephesus and called to him the elders of the Church" (we notice here that the Revised Version has in the margin at the word elders "or presbyters"). Speaking to these elders or presbyters the apostle says "take heed to yourselves and to all the flock in which the Holy Ghost hath made you bishops to feed the Church of God which he hath purchased with his own blood." The authorised version instead of "bishops" reads "overseers" doubtless because the Greek word episcopos means overseer and was so understood in secular usage.

We can well imagine how bishops came to be appointed in the church. If the elders were unpaid men it would soon be found necessary to set apart one of their number for the oversight of the church in a town or district. Believers first met in private houses as we see from the New Testament. In a large town there might be meetings in

more than one house. In any case the church would need a central oversight. The word bishop was at hand to designate the man appointed for this task. This helps us to understand why in the New Testament bishop and elder are interchangeable terms.

We notice in these titles (presbyter-elder: episcopos-overseer) given to Christian ministers in the New Testament that there is no suggestion of any sacrificial function. These ministers are not appointed to offer sacrifices for the sins of the people. This is true also of all the other titles given to the ministers of the Church in the New Testament as deacons, pastors, evangelists teachers.

Now this is most significant. One of the commonest words in the Bible is the word for sacrificing priest—in the Hebrew Cohen in the Greek Hierous. These words together occur some hundreds of times, used mostly of the Jewish priests who arranged and offered the sacrifices in the Temple but sometimes of heathen priests as the priests of Baal or the priests of Jupiter.

The word Hierous (sacrificing priest) occurs in the New Testament some thirty two times, and in conjunction with the word chief or high (as chief priests or high priest) another one hundred and twenty three times but is never applied to a Christian minister as such.

The word Hierous is used of our Lord. He is the one priest to offer sacrifice for sins. His one offering of himself is the all-sufficient sacrifice for he sins of the whole world. The sacrificial system of the Old Testament is fulfilled in Christ. There is none other offering for sin that avails but his.

Beyond doubt this is why the New Testament writers are careful to avoid applying the word Hierous to a Christian minister.

"There is no trace (in the New Testament) of an order in the new Christian society bearing the name and exercising functions like those of the priests of the old covenant. The Synagogue and not the Temple furnishes the pattern for the organisation of the Christian Church" (Plumptre).

All true believers are made priests of God in Christ and have the privilege of drawing near in him. All are indeed called to live "within the veil" and to exercise a spiritual ministry continuously. There should be nothing secular in the life of a true Christian. "As He is so are we in this world."

ST. JOHN AND OUR CHRISTIAN WITNESS

(By the Rev. L. L. Nash, Vicar of Moreland, Victoria.)

The Fourth Gospel has recently undergone examination by the eminent continental theologian, Oscar Cullmann, who has been able to discover in it a liturgical pattern to fit in with the conduct of public worship in the church of the first century.

But not only can it reveal ideas such as Cullmann finds in connection with corporate Christian worship, it also shows a remarkable pattern of the individual life of the believer in Christ. If we study the gospel with this clue in mind we can see how it deals progressively with all vital matters which confront the Christian in the progress of his faith.

St. John's prologue (1:1-12) presents us with the necessity for thinking carefully in religious matters. Whether we are a deep thinker or a light one, we must have some mental queries before we can come to faith. The thoughtless, the careless, the indifferent cannot appreciate the gospel until something, possibly the outward circumstance of calamity or catastrophe, causes us to pause, and creates a need and a heart hunger.

St. John then shows that the first step in definite Christian experience is to be introduced to Christ. "Behold the Lamb of God." The ministry of John the Baptist points away from himself to the Saviour of the world. There must be this human agent in the chain of conversion. Christian workers have to be careful that they point to Christ and show the way to Him.

Then comes a time of heart searching and possibly distress of soul when Christ, discovered perhaps for the first time, has to disturb and drive out. We realise that many things need overturning and throwing out, just as the Lord in sorrowful anger cleansed the Temple (chapter 2).

We are worried about it all, but in uncertainty of mind and with downcast soul we realise that nothing but personal dealings with Christ Himself will be any good. Like Nicodemus (chapter 3) we seek Christ face to face; in His tender dealing with us He confronts us mind to mind, and then talks with us heart to heart. Nothing but a personal acceptance of salvation on Christ's own terms can give peace of mind and courage to the soul. The precious Blood of Christ (verse 16) cleanses and strengthens. Only Christ in His own gracious person and ourselves. No one else is there, no intermediary or third person can come in to disturb the unbroken peace of doubts resolved and sin forgiven.

We are not told how Nicodemus went home from that interview. It does not reveal whether he had to make an immediate witness. He certainly was not asked to hold up his hand and come out to the front in a public meeting under great emotional stress. But the deep emotion and change of heart was there, because 19:39 shows him to be the friend of Christ in a very practical way when all forsook Him and had fled.

Witness, however, must be given. We have to be ready to follow in the steps of Christ in His saving activity in the world. A careful study of the way in which the Lord dealt with the Samaritan woman (chapter 4) and the lame man at Bethesda's pool gives us some insight into this matter of dealing with souls. Their situations are different in detail but the same in principle. Both were in grave trouble because they did not know Him, and for both of them Jesus brought release and happiness. Whether the trouble is psychological or physical, or a combination of both, there is complete recovery in Christ Jesus.

The very thrill and success of evangelism can make us heady-minded

and wilful. We can put our own ideas before the ways of God. We rush on in the enthusiasm of the flesh (6:15). If we do that, our Lord must withdraw His presence, though not His love and care, until we come to a more godly frame of mind. Our only sustaining strength for the difficult journey of faith is the Bread of God which came down from heaven (6:53). This is such a high doctrine of spirit-filled power, so different from all worldly calculation, that terrible it is if at that stage we join those very many who walk no more with the Saviour (6:66). Glorious it is if we persevere unto the end and the faith that is in us is like a well of life-giving (7:38).

Sometimes campaigning for Christ may seem a little dull or monotonous, but we must not be deterred by the chit-chat and pettiness shown by so many who would resist the claims of Christ. There is much in chapters 7 and 8 of very great profit for the Christian worker if he has patience to realise that life for most folk is made up of a multitude of petty details. When finally forced to state their problems simply, the real difficulty seems to range around the great stumbling block of unmerited suffering. The man born blind can only state his own experience in answer to this question of undeserved evil (9:25), "Now I see." When cornered by the clever controversialist or by the man with the muck rake, that is all we can do; we witness simply from our own personal experience. John Wesley is said to have once been wrestling with some fear-

(Continued on page 13)

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CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

PRAYER BOOK USAGE.

Dear Sir,

Having read with interest the correspondence in your issue of August 5, and the editorial comments on it, one is forced to the conclusion that you are dissatisfied with the 1662 Prayer Book, and regard it as in some ways a faulty document—and this, when in the Anglican Communion generally to-day there is a pronounced movement back to the 1662 Book.

With reference to the position of the officiating Priest at Holy Communion, the Prayer Book knows only two positions: "North Side" for the opening part of the service, and "before the Table" for the Prayer of Consecration. You, however, espouse the "North End," which is liturgically quite distinct from the North Side, and is a term entirely unknown to the Prayer Book.

In the days of Cranmer and of the Restoration, when the Papal controversy was much more acute than it is to-day, the compilers and revisers of the Prayer Book were content to use the term Priest universally throughout the book, when referring exclusively to one ordained to the presbyterate.

They reserved the term "minister" for a more inclusive and less specific connotation. You now admit yourself to be "not happy about the use of this word."

I had been under the impression that the "Record" had always stood squarely behind the Prayer Book; apparently this is not true to-day, at least with the same degree of whole-heartedness as of yore.

Yours, etc.,

E. H. LAMBERT.

St. John's Rectory,
Ealmain, N.S.W.

[We do not understand how Mr. Lambert has arrived at his conclusions. There was no mention of the "North End" in the editorial comments to which he refers and in our article on the Eastward Position in the same issue we deprecated the "barbarous employment" of this term which, as Mr. Lambert says, is entirely unknown to the Prayer Book. However, we cited evidence for the view that the rubric directing the priest to stand at the north side of the table was framed to determine the priest's position in a certain way irrespective of the position or shape of the table. If Mr. Lambert does not hold this view, it would be more helpful if he would produce his evidence against it rather than merely pronounce a contrary verdict.

Mr. Lambert is mistaken in his second contention about the use of priest and minister in the Prayer Book. While the term Priest naturally means one ordained to the priesthood (or presbyterate) it is not true to say that the compilers "reserved the term 'minister' for a more inclusive and less specific connotation." There are occasions when 'minister' is used no more inclusively or less specifically than 'priest.' In the Communion service, for example, the rubric after the opening collect says: "Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments, etc." after which each separate commandment is prefaced by "Minister." Again, after the prayer for the Church militant, it is the "Minister" who reads the two exhortations

giving notice that he intends "to celebrate the Lord's Supper." As it happens, the third exhortation is read by the "Priest," though the connotation is identical with the other two. Again, after the "Priest" has consecrated the bread and wine he first receives the Communion in both kinds, himself, and is called the "Minister." Does Mr. Lambert contend that on this occasion the Minister is or could be a different person from the Priest who consecrates the elements? He cannot be a deacon, and if he is a bishop, then "Priest" is as inclusive as "Minister"! —Ed.]

PRIVY COUNCIL JUDGMENT.

Dear Sir,

I regret that I must join issue with you over the statement in your article on "The Eastward Position" (A.C.R., 5th August, 1954) that, as a result of the Bishop of Lincoln's Case, the eastward position during the prayer of consecration is manifestly illegal, since it necessarily obscures the manual acts. Actually the Privy Council explicitly stated in this case as a proposition beyond question that it was lawful for the minister "to stand at the middle of the table facing eastward during the prayer of consecration." How he was to do this without obscuring the manual acts was a matter to which the Privy Council did not address itself.

To argue by inference from one statement that the Privy Council's opinion makes a practice unlawful when that body stated explicitly that it was not unlawful weakens rather than strengthens the Evangelical argument. (Whether the eastward position during the prayer of consecration or at other times is doctrinally desirable is, of course, a different question altogether.)

The northward position (my apologies to Dr. A. Mackennal!) is legally unimpeached and doctrinally unimpeachable. And it is beyond dispute that the eastward position is a modern liturgical innovation introduced as a direct consequence of modern doctrinal innovation. It seems to me that more will be accomplished by striving to inculcate a more Scriptural outlook within our Church than by denials that the Church's rubrics leave a loophole for such a doctrinally doubtful practice as the eastward position, when it is settled law that they do.

Yours, etc.,

G. S. CLARKE.

Box 382, Darwin, N.T.

[The point raised by Mr. Clarke well illustrates one of the difficulties attendant on popular discussions of legal matters. It was not our intention, when first drawing attention to the Bishop of Ballarat's erroneous explanation of the Eastward Position, to discuss the legal side, but to deal simply with the history of the matter and the doctrine involved. However, a correspondent chided us with not dealing with the legal position and asked the question, "Did not the Privy Council declare the Eastward Position legal following the Lambeth Judgment of 1890?" To this we replied that, following the case mentioned (as well as before it) "it is not lawful for the minister, during the Prayer of Consecration, to stand in any position which would obscure the manual acts . . . from the sight of the people." That, we think, is irrefutable. In three successive judgments, never yet reversed, the Privy Council

upheld the view that the manual acts must be visible to the communicants.

It is to our inference from this that Mr. Clarke takes exception, namely, that "at least during the recital of the words of institution, the Eastward Position is manifestly unlawful, since it necessarily obscures the manual acts." From a strictly legal point of view this is no doubt saying too much. The Privy Council made it clear (though the question was not one of the matters of the appeal) that it did not regard the Eastward Position even during the Prayer of Consecration as impeachable unless it were further proved that the manual acts were, in fact, obscured. And presumably it would require a law-suit in every instance to establish the fact that the manual acts were obscured. We all know what the result has been in practice. The niceties of the Privy Council's decision were not widely appreciated, and litigation on the matter had clearly reached a stale-mate.

Thus the situation is that, although the Eastward Position, both before and after the Lambeth Judgment, was illegal if it was proved that the manual acts were thereby obscured, and although most people would regard it as impossible for a minister to perform the manual acts "with the more readiness and decency . . . before the people"—as the rubric requires—if he is standing with his back to them, yet the law as it stands is so framed as to admit as a proposition that the Eastward Position, pure and simple, is not per se unlawful! Whether the Privy Council's opinion, even in this limited regard, was well founded, is another matter.

With the final sentence in Mr. Clarke's letter we heartily concur.—Ed.]

"IN THE MIDST."

Dear Sir,

I can appreciate Archdeacon Harvey Brown's desire for oneness with his people in their worship. But at the same time I personally have two objections to facing east in prayer.

(1) The Eastward Position at Holy Communion is closely and indissolubly associated with teaching that is reprobated in the strongest terms and properly so in our "Articles of Religion."

Archbishop Frederic Temple rightly said "There could be no doubt that the Eastward Position and the sacrificial aspect went together."

(2) When we meet for worship our Lord has promised to be "in the midst." The words of promise are "where two or three are gathered together in my name there am I in the midst of them." (Matt. 18/20.)

This promise was fulfilled on the day of the resurrection. "When therefore it was evening on that day, the first day of the week, and when the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst and said . . ." (John 20/19). Those present were the eleven "and them that were with them" (Luke 24/33).

This was the first gathering of Christian believers after our Lord's death and resurrection. It was obviously representative. I regard it as the first gathering of Christians and as setting a standard for all church services.

May I go on to say a still more personal word. In the parish of Gladesville where I served before retirement, the reading desk and the pulpit are joined and have a common flooring. Ministering there for sixteen happy years these words were a constant comfort to me. If a minister feels unworthy

to lead the prayers of the people he feels still more unworthy to minister to them the word of God. But I had the promise of the Lord's gracious presence. In my mind I pictured the Lord as standing there in the middle aisle as we prayed and as perhaps coming to be with me in the pulpit as I turned to preach.

On the cross our Lord was "in the midst" between two malefactors (John 19:18). And what a wonderful thing for the man who believed and was saved.

The Lord is always in the midst of his people. And however trembling and frail the hand of faith may be if it touches the hem of His garment it will bring forgiveness and salvation.

Yours, etc.,

DAVID J. KNOX.

Gordon, N.S.W.

PRIEST OR MINISTER.

Dear Sir,

I recently read the interesting letter of the Rev. W. F. Carter headed "Priest or Minister"—also your editorial comment—and should like to make a few observations.

Anglicans, whether faithful or nominal in membership and allegiance, are often vague about our Threefold Ministry, and the special functions of Bishops, Priests and Deacons. Whilst our Fathers-in-God are usually spoken of (and recognised) as Bishops, and some of their functions (e.g., Confirmation) commonly known, there is widespread diffidence about the use of the word "Priest," and the word "Deacon" is foreign to many. It almost seems that a "Twofold Ministry"—"Bishops and Ministers"—has become the accepted thing!

I believe that two extremes—an unreasonable dread of Roman influence and a mistaken deference to the "Free Churches"—are largely responsible for this undesirable situation. Anglicans, whatever their theological outlook, need to be unashamed—indeed proud—of terminology relevant to their branch of the Christian family, and after all, "terminology teaches." A Priest may not be this, or that, but he is still a Priest, and has certain authority by virtue of his Ordination. We only lose by being negative.

We need to remember that the word "Minister" has a wide connotation, and is not exclusively ecclesiastical, or an indication, always, of Ordinations. (A Lay Reader is a valuable "Minister"—likewise a Catechist—and in both cases there is usually authority to preach.)

Conversely, the words Bishop, Priest and Deacon, in Anglican usage, indicate that a man is in Holy Orders, and they bespeak "differences of administrations" and "diversities of operations." A Bishop, inasmuch as the highest Order embraces all lower ones, could be given a variety of titles, but we rightly call him a Bishop. In like manner, I believe we should do well to call Priests and Deacons (both "Catholic" and "Evangelical") by their respective titles.

We strengthen the arrogant claims of Rome, and generally assume a false position by "hushing up" our Threefold Ministry. It may be that the present shortage of candidates for Holy Orders is, in part, a judgment upon us in this connection.

It is with the Parish Clergy that reformation often lies—their work is intensely personal. There is need of explicit teaching about Anglican Orders. I find personally that the Ordinal abounds in material—

clear, definite, simple—for teaching sermons and the average congregational response is surprisingly good. Also, to take a carload of parishioners to an Ordination Service, and help them to learn through the "eye-gate" is to me a stimulating experience. (I wonder just how many of our people have witnessed an Ordination or Consecration?)

Yours, etc.,

ROBT. E. SHERLOCK.

St. Mark's Rectory,
Millthorpe, N.S.W.

PRIEST OR MINISTER?

Dear Sir,

Your correspondent, the Rev. W. F. Carter states that in the Order of the Holy Communion priest is used 24 times and minister 9 times.

Would he tell us which Prayer Book he uses? According to my reckoning, the Order of the Holy Communion in the 1662 Prayer Book uses the word priest 26 times and the word minister 20 times.

Yours, etc.,

CURIOUS.

SCHOOL FOR HOUSE PARTIES.

Dear Sir,

The Blue Mountains Church of England Grammar School for Boys has a fine property, "Glenhurst," at Wentworth Falls, which at present is being made available for house parties. We would appreciate your co-operation both in making known the availability of this house for such parties, and also in asking for help from your readers in furnishing and fitting this place for such a purpose. The immediate needs are a piano and comfortable furniture for the conference room, as well as contributions towards the provision of blankets, crockery and cutlery, and additional toilet and shower facilities.

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Speakers: The Rev. Graham Delbridge, of Holy Trinity Church, Adelaide; formerly Chaplain for Youth,

and Archdeacon R. B. Robinson

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EVANGELICAL RALLY AT MINNEAPOLIS

Two hundred and fifty delegates to the Anglican Congress at Minneapolis attended a lunch arranged by the Evangelical Fellowship in the American Church during the congress week.

The Bishop of Washington and the Bishop of Derby, England, addressed the delegates.

The Bishop of Washington, the Rt. Rev. Angus Dun, spoke of three fundamental evangelical convictions. He said:

"To begin with what I take to be foundational, we believe that God stands forever above the Church, above all the institutions which give shape and visibility to the Church's life.

We find in our Bibles, as our forefathers did when deeply troubled by corruption and error in the Church as they knew it, evidence that God ever remains sovereign, utterly sovereign over all the institutions and agencies which He has established in time to serve His purposes.

He has judged and cast aside priest-hoods that have failed Him. He has given over to destruction the very temple where He once met with men. He has chosen people who were not His people to be His people. His promises are fulfilled, but they are often fulfilled in ways upsetting to those who are sure that they stand in the right succession.

Those of us who hold fast to this conviction are uneasy about a too simple identification of Christ and the empirical Church. We are uneasy about that much used phrase, "the extension of the Incarnation" as applied to the Church, even though we recognise the truth it seeks to express.

We are more ready than some of our brethren to see the living presence of Christ where forms and orders we treasure are not found.

We are more ready to give full encouragement and recognition to our brethren of the Younger Churches of the East as they struggle to break out of the divisions which we of the West have transmitted to them and are not able to fit tidily into our traditions of order.

Secondly, those of us who rejoice in the name of Evangelicals believe that God has given to His Church—that is, to the knit-together body of lives that have answered to Him in faith—that God has given to His Church in the Bible a sure record of His self-disclosure to His people.

There He declares His ancient law and the judgments given to His prophets and the gracious acts and words of the Incarnate

Lord and the testimony of apostolic witnesses. There He speaks His living Word in the living present to those who have ears to hear.

The mission of the Church, the mission of the priesthood of all believers, is to keep receiving this self-disclosure, this self-giving of God and then to bear it out to the world. Just because we affirm that the sovereign encounter for every man is the encounter with the Christ of the Gospels, the Christ who has come and who will come, the membership of the Church is constantly offered its own direct access to the primitive, origina-tive self-disclosure of God; and the ministry is constantly charged to go directly to the record of the Word made flesh, to the prophetic word, to the apostolic word, and open that word to the contemporary Church and the contemporary world in contemporary language. Out of all this comes the evangelical concern for true preaching, the preaching of Law and Judgment and Repentance and Forgiveness and New Life in Christ. Out of this should come to evangelicals a deep uneasiness when preaching deteriorates into little moralising and instructions on Church manners, or when Epistle and Gospel are transformed from a Word of God to men into a monotoned liturgical offering to God.

True Freedom.

Those of us who treasure the evangelical heritage believe that the Christian is to be constantly referred beyond the Church to the Lord of the Church and summoned to make his own responsible answer as a free man to the rightful Lord of his life. Men and women who have found this freedom are the surest guardians and maintainers of a free and responsible society. It is men who know their inseparable responsibility before

God, and who know that they cannot pass that responsibility on to anyone else, who are most prepared to take their responsibilities in the troubled affairs of mankind. So evangelicals are not enthusiastic when the undue exaltation of priests, or even bishops, encourages that "flight from freedom" which is such a disturbing mark of our time.

Thirdly, Evangelicals would keep stressing the truth that to receive the blessings God offers us in Christ there must be a real spiritual answer in the heart of the believer. God demands inwardness, a trusting and obedient response from us, which can only come from the free working of the Holy Spirit within. His promises are to answering, outreaching, penitent, believing souls. And, therefore, no external conformity to laws of worship or laws of outward conduct can establish men in the favour of God. The evangelical would keep reminding the Church that if any man have not the Spirit of Christ, he is none of His. We can have all the right words, all the right forms and all the right order, but if the Spirit does not move and kindle, nothing comes alive.

Coming finally to that conviction which is commonly catalogued under "justification by faith," we believe that man's standing with God and the restoration and maintenance of a right relation with God is not something which we can earn or purchase. It is always something freely given by God in Christ. We cannot earn it by dogmatic correctness, by going to Church, not even by works of mercy done to purchase it. In Christ we see the Sonship which God holds dear for us and offers us. And in His cross and passion we see the hurt and dishonour which we do to the true Son and the true Brother. That hurt and dishonour He willingly bears so that He may offer us a share in his true Sonship. "As many as receive Him, to them gives He power to become the sons of God."

"Put the Gospel First."

The Bishop of Derby, the Rt. Rev. A. E. J. Rawlinson, addressing the delegates explained that he did not have an evangelical background but he added "I am quite sure

NEW MEDICAL MISSION AMONG MOSLEMS

Development in Tanganyika.

myself that Anglo-Catholicism by itself will not do." The early leaders of the Anglo-Catholic movement, Bishop Rawlinson said, had had an evangelical upbringing and it was this that enabled them to do such good work in their parishes.

The glory of the Evangelicals was that they put the Gospel first. "The primacy of the Evangelical Gospel is the most important thing in any church," the Bishop said, and he urged Evangelicals to continue to stand for the primacy of the Gospel. For the church must be conscious that it always stands under the judgment of God, and must be forgiven and justified freely by God through Christ in the same manner as must the individual believer.

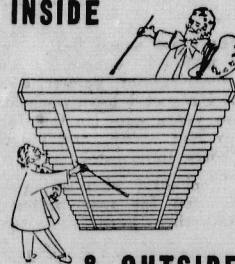
Evangelicals in England.

The Bishop said that in the recent past Evangelicals in England had been hampered by being outclassed in scholarship and statesmanship, but there were signs that this was changing.

He concluded by saying that he re-echoed everything that the Bishop of Washington had said.

A clergyman gave out this notice in his pulpit: "The Bishop has announced his intention of visiting all the parishes in the diocese, and hopes to visit this parish within the next fortnight." He then gave out his text: "The devil as a roaring lion goeth about seeking whom he may devour."

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ANNUAL MEETING.

NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for FRIDAY, 17th SEPTEMBER, 1954 at 4.15 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

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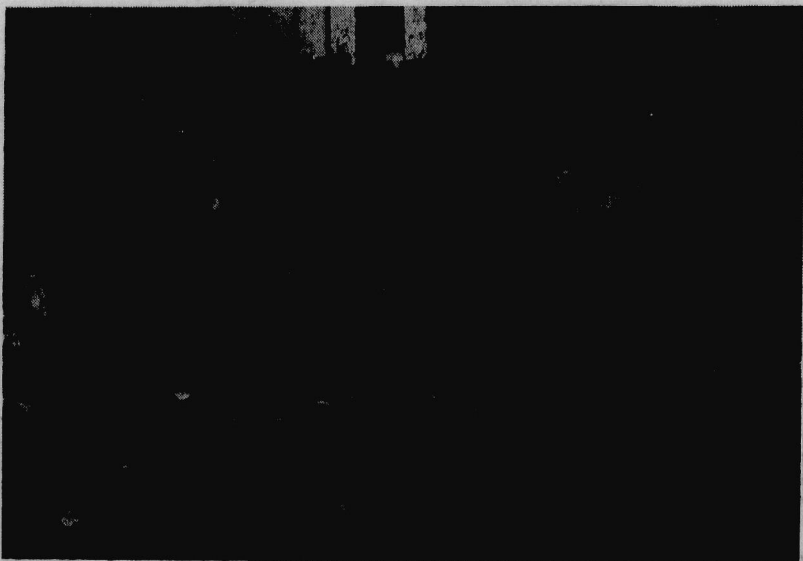
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Afternoon Tea

Collection



A section of the delegates in session at the Anglican Congress at Minneapolis.

through the C.M.S. of Australia and Tasmania is particularly interested) continued to expand. It was expected that on St. Thomas' Day (Dec. 21) this year twelve Africans would be ordained deacons. These men come from five different tribal areas and their ordination marks an important step forward in African leadership.

OPEN COMMUNION SERVICE AT EVANSTON.

At the Anglican Communion Service at the meeting of the World Council of Churches's second assembly at Evanston, all baptised Christians of every denomination were invited to attend.

About this service, the Rt. Rev. Henry Knox Sherrill, the Presiding Bishop of the Protestant Episcopal Church (the Anglican Church in the U.S.A.) made the following statement:

"The Service of the Holy Communion to be held at St. Mark's Church, Evanston, on August 23rd, is a service according to the Rite of the Protestant Episcopal Church in the United States of America, at which the Presiding Bishop will be the celebrant. At the General Convention held in Boston in 1952 the House of Bishops of the Protestant Episcopal Church adopted a statement in regard to Holy Communion at Ecumenical Gatherings. In this statement there is the following provision:

"There may well be times, at gatherings for a responsible ecumenical purpose . . . that for a particular occasion an invitation may properly be issued to all baptised communicant members of other Churches present to receive the Holy Communion at our Prayer Book celebration."

"The meeting of the World Council of Churches clearly comes within these terms."

Why do so few Dutch Protestants Immigrate?

(By the Rev. J. Vander Bom, Minister of the Reformed Church, Sydney.)

How often I have to reply to a question like this! And I am very pleased at being invited to make a few remarks on this subject in the "Church Record."

I think that many Australians must get an incorrect and wrong idea about the strength of Protestantism in the Netherlands. And I understand that good Protestants here feel disappointed seeing that not only countries like Italy send us their Roman Catholic sons, but that even Holland with its very strong Reformed tradition imports on every migrant ship a vast majority of Roman Catholics. As a Reformed minister I feel embarrassed myself because I have to be interested naturally that my old country contributes its very best to the future and building up of this young and promising continent.

We dare not deny that among the Roman Catholic migrants arriving from the Netherlands there are many solid and big and industrious families. From the boat on which we arrived I remember fine Roman Catholic Christians, too. But considering that the Roman Catholic Church in the Netherlands does not exceed one third of the population we feel that their number in Australia is very disproportionate. What are the reasons for it? We may classify two groups of reasons, in the social-economic and in the religious sphere.

1. Economically speaking, the struggle for life in the overpopulated Netherlands (more than 10 millions on the surface of half Tasmania) is especially hard for farmers (no empty land) and for unskilled labourers. Looking for another country our Dutch protestant farmers know they have a good reputation and are welcome all over the world. Traditional as they are on the whole, they are following the paths of their uncles who crossed the Atlantic. Since last war more than 100,000 Dutch migrants have arrived in Canada, by far the majority of them positive protestants. There they have joined the Christian Reformed Church, the strongly orthodox church that originated in Holland (Michigan) but that still is very active. A careful social service with fieldworkers is looking after the newcomers and the new families are received in a very familiar sphere (Dutch speaking ministers,

and Christian day schools for the children, etc.).

Moreover the Canadian government does its utmost to attract these valuable new settlers. A Settlement Service for farmers helps them to start soon as possible on their own and renders good after-care. They are enabled to buy land with the assistance of the government and on favourable conditions.

A Disappointment.

Almost none of these favourable conditions exist in Australia. Dutch farmers are welcome in Australia just as well as in Canada, but in the first place the market here is much worse except for wool. And as a Dutch farmer never feels happy before he is his own master on his own place, especially New South Wales with its very vast holdings (where he even in some cases can't get a chance of growing his own vegetables and is exploited to do fence work all day long) becomes a disappointment for many of them. They do not want to be labour hands nor do their wives want to remain house-maids, but they wish to be farmers in this country.

On the other side, to the unskilled worker Australia offers a fair chance. They are not welcome in Canada nor in South Africa, or in New Zealand. Australia takes a lot of them. But the trouble is that most of them are city people and a vast majority irreligious. A town like Cooma demonstrates that in a challenging way. The population has tripled there since 1951, but the local churches are as poorly attended as before. On the Snowy Mountains Activities, only the Roman Catholics (not all of them, however) have stuck to their tradition of church going.

Many Dutch Roman Catholics find their way into the secondary industries and are doing well as tradesmen.

Reformed Faith Lacking.

2. And now a few remarks more about the religious aspect—

As was stated before, not only economic but also religious reasons played their part in the emigration of the positive Protestant people from the Netherlands to Canada.

Negative evidence for this fact was given in the experience of the small groups of orthodox Reformed people arriving in Australia. Instructed to join here a Presbyterian or Free Presbyterian Church many of them felt discouraged because they did not find a church where they could go with their children in the sure confidence that the Word of God according to the Scriptures would possess final authority. In how many cases they had a sad experience of the contrary: A risky thing in a country of foreign tongue where your children have to be instructed. Moreover, the familiar Christian day school and Catechism class were missed here.

So in 1951 the Reformed Churches of Australia were established as a witness of Dutch migrants who in vain were looking here for a Bible believing Church according to Reformed standards.

These small groups of orthodox Reformed people (20 churches over Australia) feel the need of their new country to maintain its Reformed Protestant character, and they do their utmost to attract more positive Protestant people from overseas.

A Reformed Immigrant Aid Society arose to assist Reformed people in coming from the Netherlands with accommodation and work. The Australian government is asked to grant them the right of sponsoring congenial immigrants in a R.I.A.S. Scheme just as the very active Dutch Roman Catholic Church did (Father Maas Scheme).

I do hope many readers of this article, ministers and members, will make a mental note of this.

Very often I am asked if I know a good protestant married couple, housekeeper, farmhand, share-farmer, painter, etc. But at the moment I regret I have none at my disposal. Two years ago (in the depression) I sometimes had many, and indeed I felt then more sorry than now!

But still I feel sorry when seeing that many places are open for true protestants and we don't have them here.

What I wanted to ask is: If you need in the future more helping hands please tell it us in good time that our R.I.A.S. organisation can write to Holland, and I am sure in many cases they'll be able to help you within a few months.

We are trying to erect our own reception centre and to have our field workers (just as our sister churches in Canada have). But we are only small groups. If you will think of us, we'll be able to help you, and together, we may help this country under the grace of God with more good protestant families.

The addresses of R.I.A.S. are:

N.S.W.—Mr. J. A. Praet, 16 Carlingford St., Epping; or Telephone: BL 2991 (business hours).

* Mr. H. Sietsma, Fitzpatrick Avenue, French's Forest (Secretary).

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A Case Against the Constitution . . . 1954 Draft

(Continued)

(By the Rev. J. R. L. Johnstone, LL.B.)

PERMISSIVE VARIATIONS.

The Permissive Variations to the Orders of Service in the Book of Common Prayer include a Preface containing an important Proviso. This Proviso is, however, inconsistent with the words used in sec. 4 of the Constitution. The Proviso gives the Incumbent or the parishioners power to veto the introduction or the continued use of any of the Permissive Variations, while sec. 4, on the other hand, gives power to the Incumbent and the churchwardens to ask for their introduction. A case could arise where the Incumbent and Parishioners wanted the Variations but the churchwardens refused to ask for or approve them.

It is true that the Permissive Variations are still "subject to certain verbal amendments." The trouble in this case is that it is sec. 4 which needs amending, not the Proviso to the Preface. Further, if it is intended that the Permissive Variations should be printed as a Schedule to the Constitution, sec. 4 should expressly refer to them as being contained in the Schedule. As things stand, sec. 4 is so worded that the four Metropolitans could sign a Paper of Permissible Variations on any date, and that Paper need not be

printed as a Schedule at all. It is highly desirable that it should be printed as a Schedule.

There is no provision in the Constitution for amending the actual text of the Permissive Variations. True, a Canon could be passed under sec. 4 taking "other order" but that would be a different thing from a mere amendment of the Permissive Variations during the period pending the taking of other order.

The Proviso to the Preface needs amending in another particular. The word "parish" should be altered to "church" in order to be consistent with both sec. 4 and also the remaining provisions of the Proviso. Other-

wise practical difficulties would arise in cases where there are two or more churches in a parish.

The words "the said Clause" in the Preface should be altered to "section 4."

P.V. 2 which allows a shortening of Morning Prayer when followed immediately by Holy Communion, should make similar provision with regard to Evening Prayer, and might well allow the use of only one Lesson.

P.V. 3 should also include "Evening Prayer" after the words "Morning Prayer." Baptisms have a proper place in Evening Prayer.

P.V. 7 says that the Litany may be sung or said . . . at times when it shall be commanded by the Ordinary!

P.V. 12 says that "one or other of the longer Exhortations may be used at the discretion of the Minister. . . ." It is not clear whether there are two or three Exhortations covered by this. There are two alternative Exhortations which are in the nature of Notices of the Holy Communion, and are not strictly parts of that Service. There is a third which is an intrinsic part of the service and in the present rubric is always

(Continued on page 13)

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ST. JOHN & OUR CHRISTIAN WITNESS

(Continued from page 5)

fully dejected man who remained quite unmoved by any of his arguments. They were walking along a country lane. At last Wesley in desperation said, "What makes that cow look over that wall?" "Don't know," was the reply of the dispirited man. "She looks over the wall because she can't see through it." Wesley's reply must be our attitude. It is only as we lift up our heads, look up and soldier on gaily that we find that Christ's service is perfect freedom and joy. He is the good Shepherd (10:11); and we are safe in His hands (10:28).

Great questions of life and eternity have undoubtedly to be tackled by every Christian worker. By the raising of Lazarus (chapter 11) we realise how God has begotten His people unto a living hope by the resurrection of Jesus Christ from the dead (1 Peter 1:3), and that if Christ be not raised our faith is vain (1 Corinthians 15:17). Yet John 11 cannot be understood without John 20. These two chapters must be pondered together.

In all our puzzles and activity, our setbacks and our losses, we must frequently stand on the outer ring and gaze reverently at the self-revealing of the mind of Christ in chapters 13-17. Under all human considerations any world cause which was to be left by its founder as these chapters present the case would be doomed to utter failure. Yet it is only as we see how He has overcome the world (16:33) that we can face life with gallant and high-hearted happiness and courage. Chapter 17 is such a self-giving intimacy that only as we reverently shelter behind St. John as he leaned upon the Saviour's breast can we hope to understand some of the deep things of the heart of God there revealed. Our Lord Jesus Christ sanctified Himself for the redemption of the world, and we must remember the words of St. Peter that Christ wants us to follow in His steps (1 Peter 2:21).

The Cross and Passion is revealed in chapters 18 and 19, not only because it comes there in historical sequence, but also, because last, it is timeless. St. John never forgets the theme of the Lamb of God that taketh away the sin of the world. From first to last it must be in our thoughts. The preaching of the cross is foolishness to every worldly minded person, but in God's infinite wisdom it is the only power in the world for the real health of men.

In the light of the cross we must commune with Christ. The life of faith will show backslidings unless we look to Him, and He Himself will stand on the shore of our backsliding activity and call over the waters, "My child come back to Me. I have everything you need" (21:9). In seeking to extend the kingdom of Christ we must not be anxious for the morrow. "Simon, son of Jonas, lovest thou me more than these?"

St. John at the end of a long life of Christian experience could see things clearly and as a whole, and he has provided the Christian worker with a remarkable text book to read, mark, learn and inwardly digest, that we by our patient and prayerful study of it might have hope and endless comfort in our work for Christ.

PERMISSIVE VARIATIONS

(Continued from page 11)

intended to be used. Is it intended that the P.V. should make all three optional, or only the first two?

P.V. 18 says that "The full words of Administration shall be used." So does the present rubric! This is not a Variation at all and is misleading in its present form.

P.V. 19, which transposes the "prayer of Oblation" from its position after the Communion to immediately after the "prayer of Consecration" and before the Communion, is open to the construction that it is a vehicle for the introduction of Anglo-Catholic doctrine into the heart of the Holy Communion Service, and should be viewed with suspicion by all churchmen who still value the Reformed doctrine of the Church of England.

P.V. 20 makes the Ordinary the judge of the consistency of certain additions to the Service of Holy Communion with the teaching of the Prayer Book. This means that the only way to test such consistency in a Tribunal would be by a charge being brought against the Ordinary (Bishop).

P.V. 21 allows the use of the Occasional Offices of the 1928 Prayer Book, including "Communion of the Sick" as in that Book. This would provide for Reservation of the Sacrament of Holy Communion and the introduction of Aumbrys into Churches! How this managed to escape the vigilance of Evangelicals on the Committee is difficult to understand, but it did. Surely they were such matters as this which led the British Parliament to reject the 1928 Book.

P.V. 23 allows the Ordinary to "permit the use in his diocese of such additional prayers as are in accordance with the doctrine of this Church subject to the further conditions prescribed in this Constitution." Who is to decide whether prayers so permitted are in accordance with the doctrine of this Church? Which are the "further conditions" and where are they "prescribed" in the Constitution? If they are those in the Proviso to the Preface, it would be better to say so.

Bad Drafting.

It is strange that such a document as the "Permissive Variations" should have been put out in such a defective condition by so responsible a body of men constituting, as they do, the Drafting Committee of the General Synod. It does not inspire confidence.

Further instances of bad drafting occur in section 17, where some paragraphs are numbered and others are not, section 28 (c) (ii) where "shall" is repeated, and sections 36 and 43, in each of which the word "therewith" occurs, although there appears to be nothing for it to refer to!

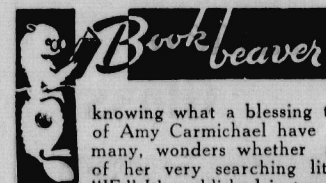
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Individuals are also invited to ask the Station for copies for their own use.



knowing what a blessing the books of Amy Carmichael have proved to many, wonders whether all know of her very searching little book, "IF." It's published in two bindings, paper at 2/11, and cloth at 6/-. Postage is extra. Book Beaver bought his copy, of course, from Dalrymple's Book Store in 20 Goulburn Street, Sydney. Their branch in the State Shopping Block have copies also.

BOOKS OF INTEREST.

Behold, Thy King Cometh!—A Symposium edited by Brother Edward, foreword by D. R. Davies . . . 8/6

Commentary on the Epistle to the Galatians, by Martin Luther—a revised and completed translation based on the "Middleton" text prepared by Dr. P. S. Watson, Principal of Handsworth College, Birmingham . . . 27/3

Hugh Latimer—by H. S. Darby—a fine new biography . . . 26/-

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5th September. Trinity 12.

M.: 2 Kings 18:13 to end or Micah 6; Luke 4; 1-15 or Philemon. Psalms 65, 66.

E.: 2 Kings 19 or Isaiah 38:1-20 or Micah 7; Matthew 18:15 to end or Ephesians 1. Psalm 68.

12th September. Trinity 13.

M.: 2 Kings 22 or Hab. 2:1-14; Luke 4:31 to 5:11 or 1 Timothy 6. Psalms 71.

E.: 2 Kings 23:1-30 or 2 Chron. 36:1-21 or Hab. 3:2 to end; Matthew 20:1-28 or Ephesians 2. Psalms 67, 72.

TRINITY XII.

Decapolis, or "Ten Towns," was a heathen Greek pig-breeding colony east of the Sea of Galilee. Jesus' wide circuit from Tyre, through wholly Gentile territory, probably indicates growing danger from hostile Jewish leaders—as does His desire to conceal the miracle. "His hour had not yet come."

Read the preceding verses to put this Epistle in its context. St. Paul writes with confident (but not self-confident) authority, just because the Apostolic authority is of God as spokesman of His new covenant. Of that the Corinthians were themselves the living proof. The Apostles are to the New Covenant what Moses was to the Old, but whereas the Old was written on stone, the New is written on living hearts (Jer. 31:33) and the transient physical glory of Moses' face (Exodus 34:29), becomes an abiding spiritual splendour through intimate communion with Christ, the more so as the Law records guilt, whereas the Gospel proclaims acquittal.

TRINITY XIII.

St. Paul perhaps particularly meant Genesis 22:18, when arguing that the world's blessing was promised through one of Abraham's many descendants, namely Jesus, rather than all, but his main contention is that the promised benefits were for "all nations" (Gen. 13:3), not for Jews alone. Moses' Law, a later temporary measure, neither limited the scope nor the absolute gratuity of God's promised gift, though Israel had come to believe that the Law gave them exclusive, absolute, eternal Divine privilege. It actually provided a Divine standard to reveal human imperfection, and, by Jewish tradition, was revealed to Moses, their spokesman (or "mediator"), by a sort of angelic committee. But God, being One, spoke for Himself to Abraham—a direct Personal word of unsurpassed honour and authority. Metaphorically, the Gospel reinforces the Epistle. Fallen, helpless humanity, unaided by Law (the Priest and Levite) is restored by Christ, the Good Samaritan, "Of Whose only gift it cometh," as the Collect says.

PERSONAL

The Rev. E. J. Viney, Rector of Beaconsfield (Tasmania) has resigned to take up work with the Department of Education.

The Rev. R. A. Laity has accepted nomination as Vicar of Heathcote (Bendigo). He will be inducted on 10th September.

The Rev. R. G. White has been inducted as Vicar of Donald (Bendigo).

The Dean of Bendigo (the Very Rev. C. E. Hulley) has returned to the Deanery after a week in hospital.

The Bishop of Bendigo (the Right Rev. C. L. Riley) has notified the Diocesan Council that he intends to retire near the end of 1956.

The Rev. George Pearson has been appointed Acting General Secretary of C.M.S. in N.S.W.

The Rev. J. A. Motyer has been appointed Vice-Principal of Clifton Theological College, Bristol, in succession to the Rev. W. G. Brown.

The Rev. Earl Hughes, Chaplain to the Mobile Church, has been appointed locum tenens at Berry (Sydney).

We offer our congratulations to the Rev. W. and Mrs. Bryden-Brown, of St. Peter's Rectory, Cook's River (Sydney) on the birth of a son, Philip James.

The Acting Rector of St. Stephen's, Willoughby, The Rev. Arnolis Hayman, will commence duties as Curate-in-charge of Flemington with West Homebush on Nov. 1.

The resignation is announced of the Warden of St. John's College, Morpeth, N.S.W., The Rev. T. M. Robinson. Mr. Robinson has been in indifferent health for some months, and is at present a patient in Maitland Hospital. After his recovery he hopes in due course to pay a visit to England.

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Diocesan News

ADELAIDE

C.M.S. NEWS.

Building Fund.—Of the immediate target of £5360 for renovations to C.M.S. House, Adelaide (our new purchase), the sum of £640 has been received. We do encourage readers to pray and give for this project, so that there may be a real missionary centre in the heart of Adelaide.

Mr. John Weightman had a time of blessing during a deputation tour of the West Coast, and spoke at metropolitan centres during August. On September 5th, he will speak at Evensong at St. Ninian's, North Prospect, on the work amongst the Aborigines.

Miss N. Chegwidan is available for deputation talks until the end of the year. She has film slides and most interesting African curios, and is willing to speak at home meetings as well as larger gathering in parish halls. So do not miss this opportunity—make a booking through the C.M.S. Office now, W 3075.

The Annual Business Meeting took place in July, and the same branch officers were elected at the subsequent August Committee meeting. We welcome the Rev. C. Cooper as a member of the Branch Committee.

Church Missionary Fellowship welcomes all to its meetings at C.M.S. Depot on 27th September, 6 p.m. to 9.30 p.m. It meets every fourth Monday of the month, and is open to men and women of all ages.

C.M.S. League of Youth meets at the C.M.S. Depot (Woranda Bldg., Chesser St., Adelaide) on the 2nd and 4th Fridays of the month, and invites all young people between 14 and 30 to share their joy and fellowship in the missionary work of the Church. They have a hot meal together, then prayer and Bible study, and missionary speaker: 6 p.m. to 9 p.m. The Secretary is Miss Anne Mortimer.

BENDIGO

Youth Week.—The Rev. George Pearson will become a familiar figure during Youth Week from Sept. 26 to Oct. 3. Educated at Essendon High School he entered Ridley College in 1934, and eventually graduated as a Bachelor of Arts at the Melbourne University in 1939, winning a Rugby Blue and also completing his Theological studies. In 1939 he played for the Victorian Rugby side, and was selected for the Rugby Union English tour in the same year. Ordained to the sacred ministry in 1940, after two years as a curate in a Melbourne Parish he gained as a Primary School teacher at the Melbourne Teachers' College before departing for East Africa as a missionary for the Church Missionary Society of Australia.

SYDNEY

Marrickville Anniversary.—St. Clement's celebrates its 71st Anniversary on 19th September. The Rev. Harry Bates, B.Sc., of Moore College preaches at 11 a.m. and at 7.15 p.m., the film "We Beheld His Glory" will be screened. St. Clement's is one of the finest parish churches in Sydney and has been the scene of the labours of many staunch evangelical clergy and laity.

Useful Windfall!—An ordinance recently passed by Standing Committee will permit the negotiation of new leases for St. Thomas' Rozelle church lands. On the completion of the new leases a nett return to the parish of £61 per annum will soar to £400, thus considerably increasing the parish's endowments. In addition the lease provides for the erection at the expense of the lessee, of two new brick shops on the land, greatly enhancing the value of the present properties.

Challenge to Faith at Haberfield.—Accommodation at St. Oswald's, Haberfield, was fully taxed for unusually large congregations attended during "Challenge to Faith" Week. Prior to the Campaign nearly 300 day school children met each afternoon in the Parish Hall for special services. Youth Night

REFORMATION

RALLY

SEPTEMBER 17
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was attended by nearly 300 young people and some 250 women were present at Women's Rally. The Rev. Dr. Howard Guinness' addresses were well received and the Rector, Dr. A. W. Morton, considers that the mission has exercised a deep and permanent influence upon the parish. Music was a feature of the services—St. Oswald's Male Choir, Mrs. Joan Harris—recently arrived from Britain—Miss Marie Cox, and Dr. Morton contributed to the musical programme.

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WANGARATTA

Our New Canon.—The Rev. R. North, Rector of Shepparton, was installed in the Cathedral on Monday, 30th August, at 7.30 p.m. Many of Canon North's friends and parishioners were present at his installation. This service in one sense was truly diocesan, as it was held on the eve of Synod.

Diocesan Synod.—Synod opened on Tuesday, 31st August, at 2.30 p.m. in the Parish Hall, Wangaratta. A Diocesan Synod provides a great opportunity for Clergy and Laity to meet, not merely to attend the purely business sessions, but also to hear some visiting speaker.

This year our special visitor was the Headmaster of Geelong Grammar School, Doctor J. R. Darling, whose reputation as an authority on modern education is undisputed.

MELBOURNE

Parochial Mission, Moreland.—An "Into Faith Week" has been conducted at St. Augustine's, Moreland, Victoria, Aug. 22-29, by the Rev. A. W. Morton, Rector of St. Oswald's, Haberfield, N.S.W. The Vicar, the Rev. L. L. Nash, arranged special services for all sections of the Parish. Dr. Morton's subjects included "After Death—What?", "What Faith can do for you?", "Can we evade the Christ?" Large attendances indicated keen interest in the subjects and many telling questions were asked.

A Festival of Cathedral Choirs was held in St. Paul's Cathedral, Melbourne, on 1st and 2nd of September, in which the choirs of Melbourne, Sydney, and Adelaide Cathedrals joined. Mr. Lance Hardy, organist of St. Paul's Cathedral, Melbourne, invited Mr. Nicholls to bring 10 of our choir boys to join in the Festival. Twelve of our choir boys went. Sydney has its own choir school; Melbourne and Adelaide have arrangements with schools in their respective cities, where by they get their choristers for daily practices. Evensong is sung daily at Sydney and Melbourne. Mr. Nicholls gets his boys for one hour on Tuesday after school, one hour on Thursday evening (the full choir practice) and a little more than half an hour on Sunday morning. It is amazing how much Mr. Nicholls is able to do in that short period and his invitation is a gratifying recognition of the excellence of his work and the keenness with which he pursues it.

BIBLE BASIS OF WORLD COUNCIL

(From Our Own Correspondent at Evanston)

As the second assembly of the World Council of Churches enters its second week, the most pronounced feature to remark on is the spirit of unity among the 1,500 participants.

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